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Jan 12, 1910.


Key of Pronunciation:

A as in Papa - a long as in mott (house)
E as in a pet - E as in check - e mute.
I as in britte - Ilt agbo (here)
O ordinary sound, when long write O
U as in much
Y as in the English "you"
OW as in "cow"
ON as in "you"
IE as in machine
EI as in pine
OR as in French.
CH as in chemical
GU not used but expressed by kw
TH as in that
SH as in olive
"TH" learned only by practice
"G" as "X" which is also expressed by "ho" or "pu"
1. Nouns.

There are proper and common nouns like in all other languages. The proper nouns as a rule have a meaning and are applied to people, countries for reasons too numerous to mention. The old Alchat chief of 1874 was called "Atsik" which means "clever" with tools, also intelligent of mind. Kaa chag nik from kaa chag (a hair seal) and smik, successful hunter.

Wek meti (from weksi - strong wind) and smit = exposed to storm) a locality in Heshquiat.

A apto smis (a apto. elbow and is descriptive of beach) where the Heshquiat store is built.

You kwat (from youw - wind or youkwit = exposed to wind, windy place) applied to the village of friendly cove from the fact that the wind strikes the village from all quarters.
1) Havitall = Young man 
    Hakatt = Young lady

2) Clayogol = Clayogratman 
    Clayogolshap = woman 
    Ahousat = Ahousate 
    Ahousashap = woman 
    Belsomat = a Belsomat man 
    Belsomatshap = woman 
    Monashat = a Monashat man 
    Monashatshap = woman 
    Aparshat = mother 

John otsha = John's wife
2. Gender

is formed by different words, kawiit = chief, shakon = queen, a high-taxed woman of rank. ma etektat = a male child, tou tets = a female.

2) by different termination:

Thelegniqt = a fr. man, = Haagi = Hesqui
Thelegniqkepi = a fr. woman, or simply
Thelegniqkee = this is in all cases the feminine termination of female slaves, when respectfully spoken of; when with contempt, say: "Thelegniq."  

3) by different words before or after the nouns, e.g.: Toutseua monsunse = cow.

Chakop = or

John atshei = the wife of John
Mary atshei = the husband of Mary

Animals, being like trees etc. have no gender.
3) Mamathline = White man
Mamamathline = Whiteman

3) Mamathline = Whiteman
Tachnk = a dead person
Tachshmeneck = dead people
Seplet = Priest
Sepletmeneck = Priests
Tantemamamamamameneck = cow

Titranachsh John = John's notes
3. Number.

Plural is formed:

1. by different termination e.g.: ha-wilt = chief; han-dèh = chiefs, 
   hak-wom = queen; hat-pomèh = queens,  
   chak-om = husband, male; pl = chako-pèh.

2. by doubling first syllable, in which case one or two or more letters are inserted for the sake of euphony e.g.: ha-wilt = young woman; pl hat ha-wilt;  
   ko-ôs (man) pl hwo-kôos or ko-o-ôs.

3. by adding the affix "mench(ei)" e.g.:  
   ko-os mench(ei) = the Indians  
   tach hwoichitt mench(ei) = the dead people.

4. the most extraordinary way of forming the pl consists in inserting before the first vowel of a word the diphthong "ay" thus adding to the word one syllable. e.g.:  
   houchmak = married (of a man)  
   tlayouchmak = " pl.  
   chop brnak = " (of a woman)  
   chayop brnak = " pl.
make white = boy
matle = matlau = boys
thisiwisse = girls

Ashlute matlute = a good boy
ayoshline = good boys
Ashlute hoosmanau = good people
ayoshline takwit = good girls
Ashlute nathkwoit

Chaksoolt = bearded face
Chapool = faces

Yahsewite = long-haired
Yahsewpeg = "Yah"
Many if not most words form their pl. this way. There are exceptions to these rules eg: einitt (dog) pl. eiteinit, but not many have come under my notice.

There are also words which imply plurality eg: keoi yè' swi twins, and it happens frequently that the pl is expressed in the adjective, the noun keeping the singular form eg: thout thoutha maahite = fine horses, aya foos = many people.

6. The words in suit make pl by changing suit in "ogh" or "ob" eg: thesouitt = white faced pl. thesoigt; or the prefix is also sometimes doubled: the the soigt as og.

7. The words in mitt change mitt in "peq" eg: thesimitt (white) pl. theaposég

topkemitt (black) pl. topkapég etc. of other colors.

8. Adverbs of place - pl in éla e.g: Woyéha maoumsam - where are the cattle? Theyéha ishd hitte stiee = they are up the inlets.

1. The Nominative case or subject of the verb is generally put at the end of the sentence, e.g.: Peter is sick = ta itiš, Peter; my father is dead = tągšittiiš, yakanikintiiš, monekšo.

2. Possessive Case. A. Oošk means to possess, to have, which word is made use of, leaving out "o" and employing only the affix "mək"; this affix, according to needs of euphony, becomes "k", "ik", "ikš" etc. and is added not to the name of the possessor but to that of the adjective or the object possessed, e.g.: the house of Peter = makštə aš Peter; the dog of John = ciiščtook John; the lovely boy of James is sick = ta itiš maažčack ma čtʃuš tʃe James.

B. The possessive case is also expressed by adding the affix oš or ite to the name of the possessor, e.g.: the house of the cows = moorun-marite məkštə.

C. The affix "at" is used when
speaking of the body and parts thereof of people and animate beings, also mind, soul etc. e.g.: John has a big head - eghat ich tohsteta John; my foot is sore - ya akats thish lin; my heart is bad - pishakats thenskete (= I am sorry, angry)

D. "Chip" is favor for another to another; e.g.: take his money - sokwitt chip tava; I have his watch - so chips watch; to pray for - tsi tsiknik chip.

I insert here these remarks about "chip" as it sometimes expresses the possessive case, and I see no room elsewhere to mention the use of the very useful affix "chip". See page 113

5. Article.

Strictly speaking there is no article in the language of the Indians. Just like in Latin the word "ipsa" or "ille" so does the word "ih" or "ogh" sometimes take the place of an article. E.g.: Who is dead? the father or the son? say oh, now, oso the father or
6. Diminutives:

1) Are formed by the affix "iš" e.g. a small house = mabašiš.

2) "Funa" (not used in Elaspoguna and Aranui) e.g. curve = tlapitaš; a small curve: tlapitašmašmašmaš.

7. Augmentatives.

The affix -sasa e.g. thutlō-sasa = very good; akak e.g. egh-akak = very large. The affix -e also seems to be used in that sense, e.g. hawitte = the chief; otse = his one belonging to him; pl. menceheš e.g. kapshitt-menceheš = the dead.

8. Degrees of Comparison.

The Indians employ the same forms and expressions for the Comparative and...
Superlative:

1. When the qualities of two or more objects are compared, use the positive to express superiority of the one and A understand or B express inferiority in the other e.g.
   A. if you compare the degrees of beauty of two or more rings (etc.), both or all being fine, bluntish abisko will mean that the one indicated is finer than the other or others.
   B. you may also employ a negative expression and say "me fishe stått" of the one of inferior quality as pishak (pl. pirst pishak) leaving the one indicated to be stått and thus the positive expresses either the comparative or the superlative.

Again "acha koo haak" who is the strongest speaking of two or who is the strongest speaking of several individuals, and the answer will simply be: Peter is the strongest: haakish Peter.

2. The comparative and superlative are also expressed by the affix -sa or -saun
for although speaking e.g. of two or more objects that are all klusutasa, yet when there is question of comparing, the additional sasa expresses the comparative or the superlative.

3. But the most regular way of expressing the comparative or the superlative is by the use of the word "one" by itself or as an affix or suffix. acha peg so chimta (citt. achak so one chimta) = who is the quickest? Sepis chimta (citt. sipay so one chimta) = I am the quickest or quicker. One ich ha ak John = John is the stronger or strongest.

Note. a) tishtil ope marks the superlative only.
   b) different other forms express superlative only; e.g. mikelats milheya = no one is my equal.
   to avoid ish atak John = John is the most clever of all, the only one who is clever.

4. Orie marks precedence as to time, rank etc. Its opposite being oforabite.
Remarks

The degree of signification is increased by the use of such expressions as *anakh*, e.g.: *anakh la thautl* = very good; *eqh*, e.g.: *eqh la thautl* = very good;

*aka* (an augmentative) e.g.: *chajutaka* = a very large cause; *cinitl aka* = a very large dog.

d) diminished by such other expressions as *mek anakh* e.g.: *mek anakh latik* = not very clever.

*mek kape* e.g.: *mek kape la thautl* = not very good; *fine*.

c) slightly increased by affix *tana* (tadda) e.g.: *Hautla tana* = rather fine, good, but not very good; *fine*.

d) our idea of excessive, too... is expressed by the affix or prefix *osa pa thaut* -(pua) e.g.: *ola pa paut* - it is too hot, the heat is excessive.

*memekHitin apa thaut* = too silly; notice the doubling of first syllable.
9. Numbers

The way of using the cardinal numbers is a difficulty which requires practice to overcome, but for which the following explanation may be of some use. Say:

1. taxi, atta etc. when speaking of people, men, women, children, salmon, tobacco.

2. kopenukhit, attakhit etc. (from opkumni- round) when speaking of anything round in shape (e.g. moon), clothing (except pants) birds, vessels etc.

3. Kopett, allpetl etc. of anything long and thin or narrow e.g. rope, pants; also of the thonokste, which is not the heart as some imagine, but a cord of fibre along the spine or in the brain.

4. Noupatakhit etc. of an object containing many e.g. block of matches, band of cattle, geese, ducks etc. bundle of rope; bale of blankets etc.
5. NONUTSÈK, ATLÈÈK etc. of instruments, 
tools, also, cans, and other vessels 
such as iron pots, matches.
6. NONUTAKÈK etc. of the line of thought or 
words, e.g.: layoshitakèk (lit. its woi-
noichakh - the ten commandments of God).
7. NONUTAKÈTETES in the sense of having reference 
to anything, NONUTAKÈTETES yassioichikto 
there is one thing I find fault with the Indians, 
(but this may be more properly placed among 
the affres as it may be explained by deriv-
posing the word skwitts NONUTAKÈK NONUTAKÈTETES).
8. NONUTÌIÈK, all hitak etc. of sacks or some-
thing similar, e.g.: NONUTÌIÈK Hapat = 
anê (Indian) sack; “socha kanitl hitak 
kokshowe = a kind of fine hairscale.
9. trawietata, atlètita etc. of people in canes.
10. there came many other ways of employing 
the numbers by prefixing them to other words; 
e.g.: NONUPSAHÈÈK from osahèÈÈK (kind), 
NONPEKÈÈK - one year; nonupchit = one day.
11. Refer for more to affres below.
Decimal numbers are here improperly so called, for the Indians count by "twenties":
\[ 20 = \text{trak} \; \text{k} \; \text{o} \; \text{k} \; \text{y} \; \text{a} \; \text{n} \; \text{t} \; \text{i} \; \text{m} = 120 \; \text{atrakwitlyk} \]  
\[ 40 = \text{atlek} = 80 \; \text{mojek} \]  
\[ 60 = \text{kathek} = 100 \; \text{novok} \]  
\[ 80 = \text{moyek} = 120 \; \text{atlyok} \]  
\[ 100 = \text{sochek} = 140 \; \text{atlyok} \]  
\[ 120 = \text{novok} = 140 \; \text{satnytlyyek} \]  
\[ 160 = \text{atlyok} \; \text{atlaakwitlyek} = 180 \; \text{lrayok} = 200 \]  

Therefore in this language the decimal improperly so called is twenty (traket), and the counting goes up to 200 (lrayok being ten times twenty.)

Distributive numbers:

All the words which take the cardinal number trawskit have the same as distributive numbers, only the first syllable must be doubled; e.g.: trawskit kwiska= each one plug of tobacco.

The words which take the cardinal numbers or rather the prefix "nov" have also the same as distributive number, again the first syllable must be doubled; e.g.: novnovpkomite aktso vit stock: you will get each one dollar. At at attorney akto schult nawito = I will give you each two sacks of potatoes.
Adverbs of number:
nouvek = once; aljvek = twice
katsopet = 3 times; hayopet = 10 times
tsaketopet = 20; 30 times = tsaketopet
agish hayopet or tsaketopet matlapo
hayopet. Always with affix "pet".
The numbers interrogatively:
The way of interrogating is by "suna", if the interrogation is direct; "kova" if is indirect; in both cases the affix must agree with that of the cardinal number, e.g.:
1) Ouma kova = how many people?
2) Heijimeheis kova = I do not know how many.
1) Oumakamit oppati = how many months?
2) Heijimeheis Oumakamit = I do not know how many.
1) Oumahatk kovits = how many sacks of potatoes?
2) Heijimeheis Oumahatk = I do not know how many sacks, and so on, using the same affix required and used in the cardinal number. Apply the same in the decimal or rather vigesimal numbers.
Again in the distributive numbers, doubling the first syllable of the interrogation form, suna
and kona; eg: su sunakanitt eqegso tana = how many dollars did each of you gain?

heiyinheis kokomakanitt = I do not know how many (each).

In the adverbs of number when the question is made to an individual whether directly or indirectly, use the term una and kona with the affix pet; eg: sunapetniit ta'it? how many times were you (sing.) sick? heiyinheis fomuapet? = I do not know how many times.

When the interrogation is made to several or two persons you must double the first syllable of the form of interrogation una and kona; eg:

ou sunapet negso konit? = how many times did you (pl) steal? heiyinheis kokomuapet? = I do not know how many times.
10. Verb.

The verbs are strictly speaking not conjugated, but the following forms are used to express person, time, mood, and may accompany any part of speech.

I have divided them into

I. Transitive or active
II. Intransitive or passive
III. Possessive
IV. Suppositional
V. After these will come the interrogative forms (2. ind.)
VI. Other explanations will follow.

I. Transitive form (active). Indicative

Present

1. s (sieh, se) I kill - kagsapish or kagsapishe
   kagsapits or itsh
2. its itsh
3. ish
1. wish
2. its wish
3. (aka) wish a7chu

kagsapish kagsapnish kagsapitishe
kagsapnish kagsapitishe
kagsap(e)klish a7chu
Imperfect
1. *nito (e)  I killed  kagsapnitos
2. nitito, nititoth  kagsapnitos, (kagsapnitos)
3. nitish  kagsapnitis

1. minish  kagsapminish
2. mititoosh  kagsapmititoosh
3. amamitish  kagsapakaamamitish

*Remark: use "n" after consonants, "m" after vowel.

Perfect
1. amnito, I did fire  kagsap amnito
2. amnito, amnitoth  kagsapamnitos, amnitoth
3. amnith  kagsapamnith

1. aminish  kagsapaminish
2. amitiitoosh  kagsapamiitoosh
3. amamitish  kagsapamamitish

Plusquam Perfect
1. atltnito, I had killed  kagsapatltnitos
2. atltnito (itsk)  kagsapatltnitos (itsk)
3. atltnith  kagsapatlnith

1. atltninish  kagsapatlninish
2. atltnitiitoosh  kagsapatlnitiitoosh
3. atltnakaamamitis  kagsapatlnakaamamitis
**Future**

1. aktls, aktlsish  I will kill kagsapaktls
2. aktlits (mitsh)
3. aktlish

**Future exact**

1. aktlnits I was going to kill kagsapaktlnits
2. aktlnitits or aktlnititsik
3. aktlnitish

**Conditional**

**Present**

1. tsim is I would kill kagsap tsi'm is
2. tsim its (itek)
3. tsim isch

1. tsim nish
2. tsim itshish
3. tsim aka ish
Part No. 1
1. agnits I would have killed kagsapagnits
2. agnitis (itek) kagsapagnitis
3. agnitsish kagsapagnitisish
1. agninish kagsapagninis
2. agnitisosh kagsapagnitisosh
3. aka agnitisish kagsap aka agnitisish

Part No. 2
1. ewartnits I would have killed kagsapégl até nits
2. ewartnitits (itek) kagsapégattnitits
3. ewartnitish kagsapégattnitish
4. ewartninishish kagsapégattninish
2. ewartnititsosh kagsapégattnititsosh
3. eg aka atl nitish kagsapégattatlatis

Subjunctive

1. égs or ags let me kill = kagsapégs (or ages)
2. éts or ats thou mayest = kagsapéts (or ats)
3. ésh or at let him kill = kagsapat (or et)
1. (e) me let us kill = kagsapme
2. (e) etso or atso you may kill = kagsap atso (or etso)
3. (e) ét or at let them kill = kagsapét (or at)
Infinitive mood:

In the verbs having the affix shift or chitt or shift this mood is two-fold, that is, these verbs have a double infinitive. The one expresses the incipient action, the other the continuation; e.g., (as in Latin florescere and floriere),
yatchitl to walk, to start walking — yatax to walk, the continuation of the action of walking, to be walking;
mooth shift the incipient action of going around,
of walking a circuit, — mootha the continuation
of the action.

Participle

Present: Use the infinitive mood or one of the
forms of conjugation with the verb e.g. (to be) sleeping =
woi ech; (he is) sleeping = woi ech ish.
Past: The following may serve as examples:
atchitl = to go out (incase) — atsiyo
yatchitl = to go (walking) — yattixo
otch = to do make — stak chou
hiesshitl = cut with ax — hiess hiti
the chhit = to shoot — te chou

practise is necessary for the use of the past participle,
for I have not been able to draw a general
rule.
Future: is expressed with the affix *meta* or *notas*

egs. *visurnus*: *agte* metas; other affixes are also used for which see affixes pag. 114.

Imperatives Sing. are expressed by the following affixes:

1. *é*, *atté*, *frake*, *atthake*, *ik*
2. *soukh*
3. *inniné*, *inné* att.
4. *When an order requiring movement* say: *ché*, *atl che*.
5. *When an order is to be fulfilled towards the speaker* or *speakers*; *one speaks to one*: *é*, *i* or *issine*, *egatih*
   *one to several*: *chis*, *chissime*, *atlichissine*
   *several to one*: *inniné*, *atinniné*
   *several to several*: *iechine*, *atlichine*, *iechimate*
6. *When a message or order is given to be fulfilled by a 3rd person*; *agime* or *agimé*; eg: *Tell John to come:*
   *agime* *atlich* *Hinatishi agime John*
7. *When a message is given to be fulfilled by a 3rd party*
   *towards the speaker or speakers*: *ageissime*, *age issime*
   *all - by one to one*. Notice *ag* and use it as a prefix.
8. *The future is often used as an imperative*; eg: *you must, do keep Sunday = o atahkan* *atlitsa*? Sunday.
Imperative Plural is expressed
by the following affixes:
1) iech, attiech, attat ekch
2) so
3) im iech, im att iech
4) especially re movements from one locality to another: too, atttoo.
5) When an order is to be fulfilled towards the speaker:
e.g.: enyeets aj egatlis: give me medicine to take.
- issime - egatl iech; issime; iech is; tatline;
atlinema; egatlinema; egatlie chinema.
6) When a message or order is given to be fulfilled
by a 3rd party e.g.: tell ge John to come.
(took) John.
7) When a message is given to be fulfilled by a
3rd party towards the speaker or speakers:
age chissima by several to one. Notice "aj" and
use it as a prefix to form and No. 5 above.
8) The future is often used as imperative e.g.: you
must, do. Keep Sunday: 0 attloek iech 5. or
better 0 attloek ak fritosh Sunday.
II. Intransitive form (passive)

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<th>Indicative</th>
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<tr>
<td>1. ats (atdish) I am killed</td>
<td>kagsapatats (atdish)</td>
</tr>
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<td>2. atits (atitsh)</td>
<td>kagsapatitis (atitsh)</td>
</tr>
<tr>
<td>3. atish</td>
<td>kagsapatish</td>
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<td>1. atnish</td>
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</tr>
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<td>2. atitshish</td>
<td>kagsapatitsish</td>
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<td>3. atish (at)</td>
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<td>I was killed</td>
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<tr>
<td>2. atnitits (itisk)</td>
<td>kagsapat nitits (itisk)</td>
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</tr>
<tr>
<td>2. atamitits (itisk)</td>
<td>kagsapat amitits</td>
</tr>
<tr>
<td>3. at amitish</td>
<td>kagsapat amitish</td>
</tr>
<tr>
<td>1. ataminish</td>
<td>kagsapataminish</td>
</tr>
<tr>
<td>2. at amitishish</td>
<td>kagsapatamitishish</td>
</tr>
<tr>
<td>3. at amitish (at)</td>
<td>kagsapatamitish</td>
</tr>
</tbody>
</table>
Plurquam perfect
1. at atlmit
2. at atlmitits (itek)
3. at atlmitish

Future
1. aktt ats (atsish)
2. aktt atsits (itek)
3. aktt at ish

Future exact
1. aktt at mit
2. aktt at mitits (itek)
3. aktt at mitish

Past perfect
1. had been killed
2. kagzap at atlmit
3. kagzap at atlmitits (itek)
4. kagzap at atlmitish
5. kagzap at atlmitits (itek)
6. kagzap at atlmitish
7. kagzap at atlmitish (all)

I will be killed
1. kagzap aktt at s (atsish)
2. kagzap aktt at its (itek)
3. kagzap aktt at ish
4. kagzap aktt at nish
5. kagzap aktt at ish (all)
6. kagzap aktt at mit
7. kagzap aktt at mitits (itek)
8. kagzap aktt at mitish
9. kagzap aktt at mitish
10. kagzap aktt at mitish (all)
Conditional

Present: I would be killed

1. trim at sish (or aho) kagzap trim at sish (ato)
2. trim at its (istik) kagzap trim at its (istik)
3. trim at ish kagzap trim at ish

1. trim at nish kagzap trim at nish
2. trim at ishosh kagzap trim at ishosh
3. trim at ish (ati) kagzap trim at ish (ati)

Past No. 1 I would have been killed

1. at ag nitai sish kagzap at ag nitai
2. at ag nitits itik kagzap at ag nitits itik
3. at ag nitish kagzap at ag nitish

1. at ag minish kagzap at ag minish
2. at ag nititsosh kagzap at ag nititsosh
3. at ag nitish (ati) kagzap at ag nitish (ati)

Past No. 2 I would have been killed, if not prevented.

1. at eg allnitai sish kagzap eg at allnitai sish
2. at eg allnitits itik kagzap eg at allnitits
3. at eg all nitish kagzap eg at all nitish

1. at eg all minish kagzap eg at all minish
2. at eg all nititsosh kagzap eg at all nititsosh
3. at eg all nitish (ati) kagzap eg at all nitish (ati)
Subjective

1. at is  may I be killed  kagzapat'ís
2. at ik  kagzapat'ík
3. at i  kagzapat'í
1. at ine  kagzapat'íne
2. at iso  kagzapat'ísó
3. at i (att)  kagzapat'í (att)

Infinitive

to be killed = kagzapat.

Remark: "take" as an affix, not included in the ordinary forms of conjugation — as it is itself conjugated — means the completion of an action. It denotes a perfect past eg: nietlak'tekwe at a child Victoria = to go to Vick after being engaged in a quarrel;

nietlaktte'kwe at its at a child Victoria = I will go to Victoria but not before making trouble.
### Possessive form:

- **swak** (to have); in composition expressed by the affixes `ak, ik, ok, ouk, k`.

#### Present:

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aksish</td>
<td>I have a father</td>
</tr>
<tr>
<td>2</td>
<td>akiti (itik)</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>akiish</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ak nish</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ak itish</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ak ish (att)</td>
<td></td>
</tr>
</tbody>
</table>

* No winak (novenkis father); swak = to have; in composition say no winak; one else = mother; in comp. one swak, affix if swak. 

#### Imperfect

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ak nits</td>
</tr>
<tr>
<td>2</td>
<td>ak nitits (itik)</td>
</tr>
<tr>
<td>3</td>
<td>ak nitish</td>
</tr>
<tr>
<td></td>
<td>ak nitish</td>
</tr>
<tr>
<td>2</td>
<td>ak nitish trosh</td>
</tr>
<tr>
<td>3</td>
<td>ak nitish (att)</td>
</tr>
</tbody>
</table>
Plusquamperfect.
1. ak nh es
2. ak nh ti
3. ak nh ti
1. hak nh ene
2. hak nh ete ke
3. hak nh ti (att)

For briefness sake I here omit the other tenses and forms. The conjugation is the same as in the intransitive form, only instead of "at" put ak, ik, ok, etc. as euphony will require; e.g. pracli ek akt lok-sish: I will have (or keep) it for a present; "ok" occupies the same place in the formation of the future which "at" occupies in the future passive (intransitive) form. Kaya zap ak ll at sish: I will be killed: (pers. fut. pass); that is it immediately precedes the expression of the pronoun and follows "akt l" which indicates the future. In all cases place ok, ik, ak where at is placed in the intransitive conjugation.
IV. Suppositional form in "ko"

In all the different forms of conjugation "ko" is the affix (of supposition) and its regular form of use runs through all the tenses.

Present (indicative) (active)

1. kox  if I kill  kagsap kox
2. kok  kagsap kok
3. ko   kagsap ko

1. kon  kagsap kon
2. koso kagsap koso
3. ko (att) kagsap ko (att)

Present passive
If I am killed = kagsap at kox

etc.

Present pass. possessive
If my own is killed = kagsap at okkos

etc.

Imperfect active

1. mekos if I had killed kagsap mekos
2. mekok kagsap mekok
3. meko kagsap meko
1. mekone kagsap mekone
2 nekos
3 neko (att)  kagsap neko

Future active
1 akkt ko  when I shall kill  kagsap akkt ko
2 akkt kok  kagsap akkt kok
3 akkt ko  kagsap akkt ko
1 akkt kane  kagsap akkt kane
2 akkt koso  kagsap akkt koso
3 akkt ko (att)  kagsap akkt ko (att)

Again for brevity sake I omit the other tenses; only bear in mind that when ever the forms of the present is used: zish, its[k], ich, nish, itosh, (aka) ich, the suppositional form is kos, kok, ko, kane, koso, ko (att); and when the form of the past is used: nito, nito, nitiit, nishish, nitoriit, etc. you must use the form nekos, nekok, neko, nekane, nekos, etc.

Remarks: 1° In the intransitive (passive) form instead of the simple supp. form “kt” say “atko.”

2° In the possessive form “ko” is replaced by akko or oukko.

3° An optative form is produced by changing

1 koso into kots
2 kok  kochk
3 ko  koch
1 kane  kochnine
2 koso  kotso
3 ko (att)  koch (att)
Interrogation

Present: to be afraid tobok
1) am I afraid? tobok ha?
2) h
3) h
1) ne
2) hso
3) hat

Imperfect
1) nehs was I afraid tobok nehs?
2) nihm
3) neh
1) nehne
2) nehso
3) nehatt

tobok nihm

tobok nehs

tobok nehne

tobok nehs

and so on through, all the tenses hi, k, h, hne, hso, hat take the place of eih, ito(k), ieh, nih, itoeh, izh, (att); and again nehs, nihm, neh, nehne, nehso, nehatt take the place of ito, mitito(k), mitish, mitish, mititoosh, mitish, att.

And this holds good whether the form is transitive (active) intransitive (passive) or possessive.
B indirect:

heigineheis: I do not know; woi woi = say, tell.

Present:
1. heigineheis: I do not know what I say; woi woi yiz
2. ik = thou; thou says; woi woi yik
3. i = he; he says; woi woi yi
4. yine me = me say; woi woi yine
5. iso you = you; woi woi yis
6. i all they = they; woi woi yiatt.

* for explanatory sake insert "y"

Imperfect:
1. mitis = I did not know what I said; woi woi initis
2. mitik
3. miti
4. mitine
5. mitise(ekso)
6. miti att

The other tenses follow the same rule viz: when you have only mit, mitis(ek), ik, misk, itsekh, ishatt, leave them out and read is, berik, i, ine, ise(ekso), i att; and when you have miti, mititi(ek), mitishe, mitishe, mitishe, mitishe att. read: mitis, mitik, miti, mitine, mitise(ekso) miti att.
Remark: woi ish is frequently used as a quotation e.g.: yalebili woi ish, they say he is gone (walked away). Woi ishme used as a demonstrative e.g.: kwetza chiti woi ishewa. I wonder whether he went.

Other necessary explanations and forms.

1) Suppositional form in "ka"

egs: I thought (wrongly) that you are sick

1 okitipisit x ane a sick ta il kax.

2 = I thought (correctly) that you are sick to il ka.

3 he is ta il ka
dj ina awa ta il ka

2 you are ta il ka mae.

3 they are ta il ka at.

The same affix in other tenses, i.e. where you have ko, aktibo etc. say ka, aktiba etc.

B) Conjugation in iets

Present.

1 woi at iets they say of me or better it is said of me

2 woi at iechik if thee

3 woi at iech of him, her

1 woi at iechene of us.
2 woi at itso

3 woi at iechalt

Imperfect:
1 woi at nitieto it was said of me
2 woi at nitieechk of thee
3 woi at nitieech of him, her
1 woi ak nitiechine of us
2 woi ak nitietso of you
3 woi ak nitieechalt of them

Future:
1 woi ak at itso it will be said of me
2 woi ak at iechek of thee
3 woi ak at iech of him, her
1 woi ak at iechchine of us
2 woi ak at ietso of you
3 woi ak at iechalt of them

Conditional past:
1 woi truin at itso it would be said of me
2 woi truin at iechek of thee
3 woi truin at iech of him, her
1 woi truin at iechchine of us
2 woi truin at ietso of you
3 woi truin at iechalt of them
Conditional past

1. woi at agnitieito  It would have been said of me
2. woi at agnitieichk  of thee
3. woi at agnitieich  of him, her.
1. woi at agnitiechine  of us
2. woi at agnitietsi  of you
3. woi at agnitieich all  of them

From the above it will be easy to form the other tenses.

11. Conclusive Remarks re Conjugation.

You will please, bear in mind:
A. 1° that the 1st pers. sing. is marked almost indifferently by the affix ish and s e.g.: kagsaps or kagsapish, kagsapakts or kagsapaktsish, choe
2° that the 2nd pers. sing. is its or itsk. In Akanak and bayquyas itsk seems to be the usual affix.
3° that the 3rd pers. sing. is ich or instead of igh when the speaker has not seen personally what he speaks about and wishes this to be understood. In matters of religion the Indians do not seem
to observe this rule very strictly.

4. That the 1st pers. pl. is sometimes expressed by the simple affix -we instead of wish.

5. That the 3rd pers. pl. takes the form of 3rd pers. sing. when the pl. as is often the case, is expressed by doubling the first syllable or applying any of the rules for forming the plural of words in general, and again there are several ways of expressing the pl. such as a ha, att.

B. The person are also, not unfrequently expressed by the prefix: inis, inik,-inch, inine, iniso, inoatl, es.

inis kapshilt - I am dying, I die

inik - that are

inch - he is

inine - we are

iniso - you are

inobatl - they are

Time and mood are marked by the usual affixes and as a rule remain at their usual place; e.g.: inis kapapnit - I killed

inis kagap aitl - I am going to kill

inis talit tem - you would be sick

inis kagshilt agnit - he would have died.
G. 1° For the present "altish" is employed as well as "dish" — altish as well as altishk and so on for the other persons.

2° For the imperfect say mirito, mitito (k) mitish, etc. after a vowel; nits, nitito (k), nitish, etc. after a consonant.

In the singular mirto, mitito, mitish, mirish, mitiotesh, mitishkal is often preferred to nits, etc. nits etc.

D. éts seems to be a kind of a diminutive in the conjugation of verbs, e.g.: 

ha oink éts altish = he eats, begins to take food, 

said of a person beginning to recover from sickness.

yaterik éts altish = said of an infant that begins to walk.

E. In the conjugation of verbs having the affix knitt, chitt, shitt, the consonant te may be left out if the affix is immediately followed by a vowel, e.g.: sokwi ag nits (or sokwittag nits) = I would have taken, seized; kag-

shiragme (kagshittagme) = let him die!

an imprecation.

G. It may be here the place to call attention
to the frequent use of interrogating by the forms:
1. mēh has uy am first right - mēh has inesa?
2. mēh hāk - are there not sick - mēh hāk tā itt?
3. mēh hā - is the not coming - mēh hā rinat hilt?
1. mēh hāv - are we not ashamed - mēh hāv inē hā?
2. mēh hāsv - you not good - mēh hāsv stātt?
3. mēh hātt - they not dead - mēh hātt kagak?
or by the simple affix inesahae? tātt hāk?
inatshill hā? inēhā hāv? stātt hāsv?
kagak hātt? am inē right? ash than sick etc.

12. Pronouns.

1. Personal pronouns.
The personal pronouns are:
I siya - we newoi
you sorvoi - you sewi
he oth - they which

They are declined: 1 pers.

Nom sing siya (k) pl newoi (k)
poss siyaz newois
obj seclitt nehitt
ind. seclitt nehitt
2. person:

Nom. sing. senvoi
pl. senvoi

pres. senvois

obj. stetti

ind. stetti

3. person:

Nom. sing. oh
pl. ohoh

pres. òte

obj. òkwitt

ind. òkwitt

Notes:

Week of Sunday rock (Mesquiit) the Indians say nowoi, nowois instead of newoi, newois.

Remarks: A. In the composition of words the personal pronouns are reduced to the prefixes

1. sing. si
   pl. sëh

2. " sët
   " sëh

3. " o
   " òte  

   eg:

   1. pres. signes trrack (sigan ope trrack) I am very strong
   2. sotme (senvoi ove) = than first
   3. spe (oh ope) = comparative superlative
   1. nehmve (newoi ove) = we first
   2. sehme (senvoi ove) = you (the) first
   3. ohme (senvoi ove) = they (1st) first
R.B. The personal pronoun is sometimes expressed for the sake of emphasis in the use of verbs, otherwise it is always included in the forms set down for the conjugation of verbs or other parts of speech, e.g., if I want to emphasize that I did say a certain thing (and not some one else), I may say: "siyaknita wəi, instead of simply saying "wəi(a) wəi.

2. Compound personal pronoun.

1) myself, yourself, himself (herself), ourselves, yourselves, themselves.

The affix self or selves is expressed by the prefix "ō o k(o) oh, the usual pronoun itself being expressed by verbal affixes: eik, ito(k), ink, win, iteok, ishhatt, etc. according to tense.

Present: I myself am sick = əkoshialt taitt.

he himself or she = əkosh ich. Attention.

Past: we were wrong ourselves.

ōkob Ninish, teia; and so on as time and mood require.

2) to myself, to yourself, etc. is rendered by "okwicchitt: he who drinks whisky does harm.
to himself = okwii-chuttish tea yakero rack (raka).
Refer to affixes and prefixes agi: o ashit, osh ha,
amet sa att etc. — okwii ashit, okwii sa ha,
okwii meta att etc.

3. Demonstrative pronoun.

Agko (aleko) means "here"; choukwii agko = come here. It is also frequently used as a demonstrative; opak agko: I prefer this one. Say "agni" when indicating person or object. The, she, it as a demonstrative pointing out a person or an object are expressed by the prefix 1) lia, when the person or object are near; 2) ho, when the person or object is more distant; and affixes are used according to locality. A few examples:

hayitt (in the house) fil hayayitt
hamitt (moving inside) " hayasimitt
hayis (on the beach) " hayayis
hatlas (on the table, shelf) " hayattas
hatlat (one coming) " hayatlatt
hasieki (going on beach) " hayasieki

3) yo, and when person or object is very far, comparatively speaking, yo yis = away, far (on the beach).
See adverbs of place for affixes, pag. 52.

The plural of the demonstrative pronouns is made as follows:

Sing. hayiit pl. hayayiit
  hayiit  hayayiit
  yoyiit  yoyayiit

Note: the above terms are used of persons etc. indoors.
inside of house.

Sing. hayiis pl. hayayiis
  hayiis  hayayiis
  yoyiis  yoyayiis

used of persons etc. on beach; "is" being descriptive.
of beach.

For other places or localities see adverbs of place,
where you will find the affix required. Pag. 52.

Sing. hayëha pl. hayëha
  yayëha   yayëha
  yuyëha   yuyëha

are used when you express the locality without determining
specially whether it is on the beach or any other
spot. Woisëch näanëmoue? = where are the cows?
Hayëha ish layiis = they are on the beach not
fur outside.
4. Possessive pronoun.

See personal pronoun above! Conjugated:

1. oks = mine  
   oks is mine = oks is mine
   oks is mine = oks is mine

2. oks(2) = thine  
   oks(2) is thine = oks(2) is thine
   oks(2) is thine = oks(2) is thine

3. oks(3) = his  
   oks(3) is his = oks(3) is his
   oks(3) is his = oks(3) is his
   oks(3) is his = oks(3) is his

   oks(3) = ours  
   oks(3) is ours = oks(3) is ours
   oks(3) is ours = oks(3) is ours

   oks(3) = yours  
   oks(3) is yours = oks(3) is yours
   oks(3) is yours = oks(3) is yours

   oks(3) = theirs  
   oks(3) is theirs = oks(3) is theirs
   oks(3) is theirs = oks(3) is theirs

   oks(3) = ots all theirs  
   oks(3) is ots all theirs = oks(3) is ots all theirs
   oks(3) is ots all theirs = oks(3) is ots all theirs

NB: Can be conjugated as a regular verb to suit mood, tense, person.

2. 1. oks = sing  
   oks is mine  
   oks is mine  
   oks is mine  

2. oks(2) = thine  
   oks(2) is thine  
   oks(2) is thine  

3. oks(3) = his  
   oks(3) is his  
   oks(3) is his  
   oks(3) is his  

   oks(3) = ours  
   oks(3) is ours  
   oks(3) is ours  

   oks(3) = yours  
   oks(3) is yours  
   oks(3) is yours  

   oks(3) = theirs  
   oks(3) is theirs  
   oks(3) is theirs  

   oks(3) = ots all theirs  
   oks(3) is ots all theirs  
   oks(3) is ots all theirs  

NB 1: Follow possessive form of conjugation.

2) you may also say:
   oks = siyak  
   oks is mine  
   oks is mine  

   oks(2) = thine  
   oks(2) is thine  

   oks(3) = his  
   oks(3) is his  

   oks(3) = ours  
   oks(3) is ours  

   oks(3) = yours  
   oks(3) is yours  

   oks(3) = theirs  
   oks(3) is theirs  

4 4
c) yakokiz  nonelka  =  my father (Pl.)
yakokiz  =  thy  
yakoki  =  his  
yakokine  =  our  
yakokiz (ekso)  =  your  
yakoki (all)  =  their

Remark: Conjugate as an indirect interrogative.

d) sit  siyas;  sih sunisi;  oto, oto;  neh sunvis;  
set  sewais,  oto, oto, oto, is a plural form of 
siwas etc. implying several persons or objects.

5. Relative pronouns:

The Indians avoid the use of long sentences; the 
use of the relative or conjunctive pronoun is, therefore, 
of not such frequent use as in our civilized lan-
guages. However, the relatives are used, and the 
proper employ thereof constitutes the most 
difficult part of the language. The relative pron. 
"who" is  Non  yakii  who

posz  yakotez  whose
obj  yakwiit  whom

a) The relative pronouns are conjugated to suit.
mood, tense and person after the model of the indirect interrogatives as formed above:

1. yakis  yakotis  yakwitis
2. yakin  yakotiik  yakwitik
3. yaki  yakoti  yakwitii
1. yakine  yakotsine  yakwitii(ne)
2. yakiso  yakotsiso  yakwitiso
3. yakitall  yakotsitall  yakwitill all

and so on for the rest of the conjugation.

b) In the composition of words they become a prefix: "ya, yak" and take the affixes required for the occasion.

c) The expression "yakose" corresponds to the Latin ille qui, he who; any person, quicumque; e.g.: yakose kagoap chip sechitt einietti: he who kills my dog.

Dubitative yake nxi anne - French Qui donc ?
I wonder who ? whose caused. A say, did.

The plural of yake etc. is twofold:

1) yake  yake yake
   yakstee  yakeyakstee
   yaknitt  yakeyaknitt
2) yake  yat yake
   yakestee  yat yakestee
   yaknitt  yat yaknitt
6. Interrogative pronoun:

A. Who? direct interrogation

Sing. Nom. achat ph ayachak
  posz. achat it ayaachitst
  obj. achat itt ayaachitst

Conjugation

Transitive (active)  intransitive (passive)

1 achat he  achat it
2 achat it  achat it
3 achat it  achat it
1 achat hene  achat it
2 achat heo  achat it
3 achat hatt  achat it

For the other tenses use the same affixes as in

B. who, as indirect interrogation is translated by

Transitive  Intransitive

1 yake  ya ati
2 yakek  ya atik
3 yake  ya ati
1. yakine  
2. yakiso  
3. yak'att  

For other tenses apply same affixes as in indirect interrogatives example: wo'woi pag. 33

Remark: where required ya atis may follow conjugation in "its" page 34.

Note: When you ask a man "Who are you?" meaning to ask the tribe, country he belongs to, say: achatk? pl: ahat hao? When asking a woman "Who are you": in the same meaning say "akakeap k? When asking "Who are you?" wishing to learn simply the name, say: achatlik? for both genders; pl: ayachaklikhso?

Which?

Of two or more persons:

Nom: wo'yek = which one
Pass: wo'yekhets = of which one (whose)
Obj: wo'yekilikth = whom or to whom (which) more than one.

E.g. Nom: which one is dead = y wo'yek hagohitt
Pass which (whose) house = wo'yekhets huu
Obj which one did you see = wo'yekhst hnatso.
The above applies to direct interrogation. In the indirect interrogation "Which" is rendered by yake, yakastei, yakhwitti etc. Plural is formed by doubling first syllable e.g.: mwiye kie: pl. woi woi yengekiets?

"What?" as a direct interrogation is translated by "akak." What is that "akak agni"? As an indirect interrogation what is rendered by kwê ke. I do not know what it is: heiyimeheis kwê ke.

In composition the direct interrogation has the prefix ak or ake e.g.: what does he look for = ake naghi? The indirect interrogation has the prefix kwê e.g.: I do not know what he is looking for = heiyimeheis kwê naghi.

Mark that what, which, and used interrogatively are used like the relative pronoun who e.g.: that is a fine house = thant' ish yake magte. The house which was burned belongs to John = lati'ish John yake mo akwiti shít magte. The car which I sold belongs to Peter = ish Peter yakhwitti atato or makhwato mowimow.
13. Adverbs and adverbial terms

1. Adverbs of time.

When: waikve pu woi woiskev (o-e)
Indirect: cha! keve yo yi.
today = ag nase'; agko nase';
yesterday = a' mi (mit)
day before yesterday = tta- ekvitt (mit)
tomorrow = a' mi (akt); a' mttik (tempor)
day after tomorrow = tta- ekvitt (akt)

Prior (vigil = maka; vigil of Xmas: Xmas maka or
mopathitt nek yon Xmas,
morning = fo att
in the evening (tem por respetino) = fo attik
evening = Topalitik

Temporal = Topalitik

Day time = maiz yo; maizik
Night time = let hei yo; let hei lik
Now = tlagh

Then = oye; later = o ma e'
in a little while = Tlagh tadna (with the future)
at once = ta bonk
not yet = nek yun
since a little while = algu, tabue (vitr. Past)
olivs = hok ak (cor ak)
iam pridem = hoc ak ouye (co ak ouye)
a long time = kei, ke atti
often = kechit, kejet
always = takelit, zachinik, kwoisasa
never = meya
sometimes = osh jet; ott osh yek
yet = ek hei; takase
simul = nil shitt
every day = soma mas shitt
" year = kwiskshit
deinde, then = age att
already = howe att
again = ho as; it ts ok

As o eilt is employed to signify that such a state of affairs exists, when arriving; one ap means the state of affairs as it is upon leaving; e.g., John is dead at Alousat, when reported to inquiryors upon returning from Alousat — o eiltie, yek hei meinu when I arrived he was still alive — one aps kagshitt, when I left
he was dead.
how long = cha 'on it's!
not long = kachix
"a little long" = k'o'tsotta
a long time = fe
always = sachinik
without end, everlasting = mek attok simatt, litt.
can not be counted (= mek obea simottl)
NB for more look in a dictionary (Bist. Lemurs)

2. Adverbs of place (localities)

where = noisel, pl wo'noisel.
on, or a certain place = o'fe; tiilt, agko.
here = tiilt agko.
place, spot not reached = winase
reached = ha nasé
away at sea (far on the ocean) = tiilt tea to
afloat on the sea = tii semitl
therefore narratline = ship (not an Indian)
from "mas" (house) and mitlne (floating on the sea)
description of sea (on sea) = tiilt achisht
hence; fine (at) sea = ttontl achisht
Bad (at) sea = fish a chishit
anchored (in sea) = tayo chishit,
"chishit" describing the surface of the sea,
on rocky shore = hiya a
"(sandy) beach" = h)itinekek
"is" is a description of sandy beach
above beach = hiti simhe hovs
outside in general with affix "a" outside in bush = hiya a hitakitas
in the bush = hitakitas
outside = ata a
not inside = hineax (gone outside)
outside along wall = hiti te a
on roof of house = lim aste ; hiti aste
under tree = hiti pecha
an an elevation (shelf etc.) = hiti aste , obwi a, a
above = hitenisa
below = hiti astro
an ane side = oto a ; sachi a
an this = hachi a
on the other side = kwio a
on both sides = hiti a to pa
on the top = hiti ke' ; ay ke'.
on top of fence = hitt ak tri
far = saya
not far = ana is; back is na is
inside of house = hitt; hitielt; mochielt; riett
not in house = meielt (away from home)
at entrance (door) = hitt so lielt
down stairs = oste ielt
in the corner = hitt aminek Witt
at the door = tas chilel
in center = apwinielt
" at the end = hit ak trielt"

NB The opposite side of the three last localities is
determined by "hitt too kwis; tas chilel;
hitt two kwis apwinielt; hitt two kwis trieltelt,
iett.
on the other side = kwis ieltt (indoors)
on other room = kwis Piett
along wall (inside) = hilt too kiett
in cave = bi yaga; hitaks
in nose of cave = hitline
stem = tiecha

Remark: For all ends and purposes the above will suffice.
More may be explained in the following notes.
3. Adverbs of quantity

Many, much = aya
not, not = ka ma is
a fair quantity = wish hei; aya tada
very few, little = kach ka ma is
how many, much? = cha! koma?
how long = cha! wits?

See Chapter 'Numbers', adverbs of number page 15

primum (as first) = a ime
valde = anakh
omnia, entirely = hat zape
only = anasa; ana; anachitt
on the point of = tatek; ekwitt
by and by = pta chani
salters, as fast = takena
for a short while = chani; kuchis; kochis

4. Adverbs of manner

Stealthily = houtloutta
as cat = kokoqta
secretly = loqilak chic
No, the affix "chim" means movement, described by root of word.

(to be) crying = egh mèch
without = ttagh mèch
silently = tsamak mèch
well = tautl, inesa

The prefix chim'c often used to speak well = chim' enoi;
the opposite is imme 'cg;
to speak unfavorably = immeneoi

The affix "sietta" is very often used; eg:
differently = kwis sietta
craz(e)y = iegh sietta
foolishly = wekhit sietta
nearly = ekwoîl, tsetek
longly = aktoûk
in vain, vainly = nemek chim'ne
why? = akeneh; or akenik etc. according to person.

quomodo, how = akîn L
only = aminone
about, e.g., go about, without object, leiserny = mit; the affix "matlap" = yatse matlap.
through, because = on oath; in composition "no" ; hence soteno = through you.

we're no (through, nothing, for, nothing)

only (because) = a are no

are by are = tesi wo time

hardly = hatsola

at random = amash lies

so, that way = fwo, fwoi

repeatedly = tla / fowitta / hoar;

ek sietta.

14. Affirmation and Negation

Yes = bu

indeed = ani

equivalent to truly = tako ktt

No = nek

it is well, alright = chas

this past, yes = fowitta

perhaps (with an interrogation) = a kenhri;

akenikrii (according to person)

per chance, accidentally = a a nowalt

also = yon kwai
conjunctly = ašil shitt (simul)
working = mitlo
privately = gha cha.
Note ašesh tik (what?) and ašha kesh tik (who?) are expletive adverbs without qualifying character, used when one does not find the word required to express an idea or name, and may be translated "what you may call it."

15. Prepositions:

1. The prepositions in this language are often left out or understood, e.g.: I go to Victoria = otačhitts Victoria; I came from Victoria = ličštakbitts Victoria.

2. The prepositions take different terminations according to the requirements of the case. See Adverbs of place, page 52, e.g.: under the house = bitts apitt magte

3. The language, being so rich, our English prepositions with their several meanings have
generally a separate word to express each different meaning. The following are some examples, taken at random, and quite numerous enough to show the use of the prepositions or the expressions equivalent to our prepositions. As this is not meant to be a dictionary I give only a few as examples:

With:

ashevik (undetermined) (in company)
okwik (determined). In composition the affix -wik is constantly used.
whîbit with tool, instrument
oklîm with (of) material
at (the lady with fine eyes = stantlat kaszi)
out with sleep with = o outt noîch
ok chà to be with, side with, in one's favor;
take part with.

Other uses of "with" are connected with verbs, for which see chapter of Relatives in general

On:

hittas, okwiz, ok,

hîtt e.g. hîtt otte kim (oste ìkk) = on the floor.
Hittaj, sknis chair = on the chair
Hittachishit = on the surface of the sea
Hiya = on the boulder
Hittinekis = on the beach
Hitt mas = on land
Hitt mas = on ground outside
Hitt diimitt = on the bed
Hitt akti = on the fence
Hitt asta = on the roof
Hitt ke = on the top of
ect. etc.
In:
Hittat determines all parts of body, e.g.,
She has a wound in the foot - hittat a e'thihtlin
Hette = in the house
Hette too (inside) in a box, bottle (not firmly corked, an open receptacle
Hie yakhal (inside) said of a tight place, e.g.,
Hie yakhal arepat = in the stomach
etc. etc.
1. The affix "hiesena", "iena" expresses the idea of "from" having reference to time, e.g.: hiesena apo win at hei or syema apo win at hei = from midnight.

2. The affix "hiestena", "tena" is used when speaking of distance, e.g.: 

wois tena = from where, from what spot
hiesena victoria = all the way from Victoria

Hence: hiestakelito = to come from;
hies tat kon = where we belong to, where we came from; our tribe, country.

Among, amongst:
In the sense of "to be with," is translated by: "hitl"; e.g.: ke sika hitl e k into - I am a long time among the Indians. In its more proper sense it is expressed by "ofneksta" and as an affixe "eksta", cheksta.

Through:

Etats me.
The prefix eta marks a change of situation.
passage, obstacles surmounted etc.
The office sve, we convey the idea of the Latin "trans", French "a travers"
s świ = wet through
through sv = passage covered with water
meği sv = dry
hesi sv = pass through
taks sv (at) = through (inside) passage
koğ sv = hole through

Between:

distance between two spots, villages etc.
ër natık = distance between
amenities sv = between houses, roads, mountains
ör vs pintel = fingers, toes, legs
aph snvätt = said of sailing, walking etc.
aph snæk = is, has between
ah sno itl = between two persons
sayat katt = long time between.

O yegta; kwoigta = and yet; whereas.
atsies = notwithstanding.
okstekshill = used after a transition, digression, when coming back to former idea.

kwichiht = nevertheless.
yakwinenek = and thus, therefore.
iojish, ish = and.
ogtasa = and; connects two verbs or actions; J. Ch. kayshittnit ogtasa katschill tiechachill = J. Ch. died and an the third day rose again.

O yegta kshill also connects two actions; e.g.,
woi ich iqtak shill yatskshill = after sleeping went away = slept and then went away.

Remark: The Indians avoid long sentences and their frequent use of the ordinary conjunctions is not practised by them. Some of our conjunctions are always left out; e.g., I said that you are always truthful that being suppressed, woimmits inik takokte I said you are truthful.
Fear not for I am with you = "for" unexpressed, weke hayakal inis o oke sotitt = do not fear I am with you.

omak (conjugated) = for fear that...
inisag = in order that
ononit = because; the Indians usually place this conjunction not before the reason given but before the phrase preceding; e.g.: ononit nektak inis taitl = therefore I do not work I am sick.

kowitta = however, yet still; e.g.: I intended to do so and so, however (yet still) nektala kowitta I shall not do it (now)
cha = as an affix = then, so then; If it is so...
then it is not = nek chaish.

yatze matlapish N, nek chaish taitl = N is not walking, so then he is not sick.
ani mit, suppositional "ko" take the place of unless, if, when etc.

woitla = and again

matlapa = is used in counting; e.g.: haya matlapa tsakets = ten and twenty

initi = in order to
yaksaha - relative of osaha, expresses cause, origin, motive.

milt - with and; e.g.: John milt tay'ak - John and his elder brother.

NB: Some expressions include two persons; e.g.: as cheq = father and son.
as cheq nix = the father and son together.
ma ag = sisters; ma ag nix = both sisters together, she and her sister.
eik = milt eik = and his brother.
eik winik = he and his brother.
ahe atl = and then (deinde)

kwoi chitt = joins two actions, events; e.g.: hatik, kwoi chitt ta itt = sick from the
effects of bathing. Yashhe mait kwoi-chitt
kaghitt = to die after or caused by sealing.

17. Interjections:

awoi, woi to attract attention

wói = say pl wóich

aka = exclamation of pain, suffering

akish = of little children.
kowitta = let it be; strafe themost fo-
kowitta = let him have his own way.
kat kiyu, strictly an imprecation, often used
lightly means "head cut off!"
tlosh tak ott = dry up! said in a passion.
is very offensive.
ofwot = to be sure, not used alone; eg:
woi woimut ofwot = to be sure, no doubt
about it, he said so.
eta ime = indeed it is so; often used with
disapprobation; eg: woi woolmut etai me=
he said so indeed. (Emphasis)

kagacho (curse) die!
chow! well! go ahead! etc.
ani! indeed! in astonishment.
oba! expression of disgust, repulsion.
woh or woi, derision, cry of mockery.
koj i koj i meno! = is it possible! how is that!
chamas hei ish? = that is nice
oya zieta ish! = there must be something
up to judge from the looks & besquit
the affir "not" is often used to express
astonishment, wonder, or surprise at a person.
his conduct, appearance or language; e.g.: Jini nent, just look at Jim! just imagine Jim! cha(ish), kacha, kachka, these terms are used as expressions of doubt, guessing etc. oh cha(ish) = I guess it is he, so it is he. oh kacha(ish) = I suppose it is he. owok kachka = may be it is you, I presume it is you.

B. Derivatives

Most words are derivatives; many may be derived from a single root. The principal methods of derivation are:
A. by prefixes: which consists of a syllable or syllables attached to the beginning of a word, as in English un-kind, in- being a prefix.
B. by affixes or suffixes which are attached to the end of a word; as in English kind, ly being a suffix.

The following is a list of prefixes and affixes which I picked up at random, and which are
fully explained by examples.

At or at h; (fem.) aksap
1° people, inhabitants, tribes etc. Besguikat = a man of Besguikat (the tribe)
2° renders a transitive verb intransitive (passive):
   kagsap = to kill; kagsapat = to be killed.
3° marks the possessive case of parts of animate beings: Stoutlat alshitlin = has nice feet;
   Stoutlat Memokste = has a good heart (is kind)

ik descriptive of hair on head, head.

Hesik = white hair(ed)
Stepkik = black
Eghik = big head

Imitt, also descriptive of hair.
Yaksimitt = long hair
Nietsimitt(is) = short
Smit Imitt = thin
Aske smitt = bald.
hap (ap)

prefix as in (h) aptoi oup = hair
(h) apaksim = beard
hapit = skin covered with hair
hapaksoutt = beard, hair on face

it description of skin
hapit = skin covered with hair
pro mait it = skin itching
osli it = something on the skin, e.g.: pimples
osli it outt = has an eruption
eto kw-it hitiit = an eruption appearing on the skin

outt (hitoututt = face)
descriptive of face:
apaksoutt = bearded face, wears beard
 mop k outt = black face – negro
Tonius outt = face blackened.
heisit outt = face covered with red coloring

soutt (of eyes)
momok soutt = sty on eye or eyes
sta tlaach k soutt = contracted eye
totsopk sault = black eyed; has black eye
litosh sault = pale, white eye(d)

ak sault (mouth, opening)
ikhail sault (at the opening) mouth
hasak sault (clear voice) speaks loud, clear
misak sault (not clear) low (mouthless) voice
akas sault = opposite opening; sound, bay.

agz (agha) teeth
meaktha gha = toothless
alikis tagha = pull out teeth
mekagha = tooth (pulled out)

lsook = mouth (inside); satak swi
eich lok shill = rotting inside mouth
seklok shill = eruption in mouth
poat lok swi = taste after sleeping
yaklok shill = sore mouth (inside)

lsine (arm)
kwoi kwitsinnitt = broke arm
kakat sinnitt = cut off, stabbed in arm.
egta (mitza = nose)  
siech egta = sharp nose  
ma egta = top of nose bitten off  
siech egta = top of nose sore, rotting

ime sumitt (imitt) = neck  
ane mitt = cut in neck  
siech iniit = scrofula around neck  
makemint = tied, hanged by neck.

a ap yimitt, shoulde - yimitt  
kakak yimitt = look arm at shoulder  
kwiwkiwjiyimitt = broke

a a yimitt = wound at

momoth yimitt = arm amputated at

ko kwikikso = hand - nowk, nik  
bi tsinik = dirty hands  
che chinik (att) = cut in hand  
momoth nowk = part of hand amputated  
tso tsinik = to wash hands

so sinikkwitt = to shake hands.
**tsata** forehead

**tsé tsata** = baptized (water poured on forehead)

**kop tsata** = sign of the cross (little point finger to forehead)

**toch tsata** = large forehead

**imilt** ears (pape')

**ma ma imilt** = ears bitten off

**ya ya imilt** = long ears

**nie niets imilt** = short ears.

**1) appé** back hinapatt - puntt

**appé** = on back (of horse)

**hine pé** = struck on back

**so puntt** = take by the back.

**2) thy yapop**

**thesh thy yapop** = shoot on the back

**shies thy yapop** = strike with a stick on back

**thoig thy yapop** = ... open hand

**thekt thy yapop** = ... fist
howtt - chest - lungas howtt
osoh las howtt - hurt on chest
kap whois howtt - short of breath, chest
mee has howtt - chest stuffed up
tetets kas howtt - hic cough

Alibi: tags hownea, properly the carcass of the chest.

ineka - belly, abdomen
tie whineka - big, large abdomen
chets ineeka - cut open at abdomen
ev im ineeka - large naval
yach ineeka - belly ache

ei - legs: kayupta
kwoi kwoi hei - broken leg, lame
mono pett kalt hei - quadruped
o att pett kalt hei - biped
yu yak hei - long legged

htat - foot - thick thin - time
menekhtat - naked feet
shoe shoeshtat - with, shiver on
kie blies hta  -  cut in foot
a egb hta  -  large feet

anontt  -  along, a stretch, a rope
kie hies anontt  =  cut along a long stick
    =  cut one's leg with ay

lronanoutt  =  up a river, sound (narrow)

jet anontt  -  a line of cedar bark from
detop  -  cedar bark, and anontt which, as an
affix determines something long. Therefore it
is used in connection with ropes, poles, masts,
rivers etc., used also in a narrative; e.g.
yektsanontt will mean, I am off the line, off
the subject; ye ktsanontt again back on it, i.e.
the subject.

Pref. oskB - o
ask, as a prefix is used when the matter is un-
determined; o, when it is determined.

oshets  -  belonging to somebody undetermined;
o (o iets) to somebody determined.
oshtak  -  to work at something not determined,
to be busy; if you use oshak, you must say
what, eg: otak chap to work at canoe
osh to chitt = to go away (undetermined)
atachitt = to go to eg. Victoria (determined)
osh (important); o oshi woi = to say something
important; o owi determine what.

Prefix so - ek: so as = again; ek hei = yet.
so = again, so over again; reassemble
so atsachitt = come back
so e itt = came inside again
so aztachitt = to go out to sea again;
break a bargain.

ek; ektsachitt = return to same place
\(\text{ek ep} = \text{push back again to same place};
\text{ek e woi} = \text{say (something) again}; \text{repeat}.

Prefix ha (perseverance, thoroughness)
ha sick = to complete a work
ha stop waa = all day
ha nagla = not to give up looking for
ha hitvitt (poor) = to live as old as possible
ha kwoi eg = to persevere in trying, striven
We, mëk opposite of lëh
1. me sick = not compete a work
   mëk kwâgi = not try, neglect.
   mëk ngâli = not look for.
2. Is also employed as the opposite of osi, etc.
   osi tak = to work
   mëk tak = to be idle
   osi wâli = to say something important
   mëk wâli = unimportant
   or to say nothing
   osi iets = belonging to somebody
   mëk iets = to no one.

Iets, iets, to iets
imply the idea of belonging to - osi iets!
the opposite has the prefix "mëk" - mëk iets
Indirect interrogation: hēypimeheis yakstai: I do not know to whom it belongs; pl yake + yakstai or yakey yat yakstai. See pag. 46.

chaps (pain, pilment)
o okchaps kassii = sore (paining) eyes.
yaye chaps = a pain in a determined spot.
Tie teh mark chaps = pain in the heart.

ap:
1. to cause, to make aq: kapabilt = to die;
kagayap = to kill (makadi); equivalent to the climrak "mamalka."
2. to appoint; sawittap = to appoint as chief;
mamarr qay aq = to appoint asasantle.
3. as a certain period - mols aq minial, tleqabat
we left at rising or rude tide.
4. to take for, to believe; egs: ok ap into jin
I thought it was John.
ok aps amin aha = I consider he is right.
mek ap into attun: I did not consider it
fair.
la kapit ap k? = do you consider he is truthful?
5. to buy, to purchase - o ap; weh ap.
   I buy a coat = o aps coat
   did you buy food? = o ap nih ha-wum.
   I did not buy any = weh ap siki.
   what did he buy = ak ap siki?
   I do not know what he bought = keiyimelheis kwe apji or
   kwe ap niti.

mupt, mupt, mupt
said of trees, grass, etc.

akajapt = grass, green, verdure.
ape mupt = native grass
man wi kemupt = fir tree
how mupt = cedar tree.

top (toop)
generic (offit) for fish, birds, animals, and
many others; e.g.: the big top = rags;
apt top = fish
ana maities top = birds
such top (toop) = animals (quadrupeds)
trap top = fur, skins in general
yêk, chêk, êk
used for: serving for, etc.; instruments, tools, kettles, pots, canoes.
chechêk = lancet
hojêyk = plane
nêseyêk = kettle, pot.
kiptas yeâk = canoe for sealing or schooner.

trak, sita, zata, têtsas, atas,
are also used as affixes for certain
1. kinds of pots, kettles and canoes:
tea têtsa = tea kettle
yake makata = sealing canoe
chêtsa zata = canoe for trawling salmon.
2. articles of furniture:
irik yata = stove
hâ wotata = table
tona yata = purse for money.
3. a receptacle in general; e.g.:
samits yata = potato sack
älâ bítata kihk yata = flour sack
ta duna yata = womb
zis wib atas = water bucket
tok yata = tub for washing clothes.
me, me, me, me, me
needed for, used for; eg!
mosha me = door (from moelwa: closed)
needed to close house.
po'po'ta me = window (from po'ta: trans-
parent, clear); needed to see through.
matteme me = hoop (from matelit: to tie bird)
needed to bind together; a barrel or its staves.
male mite = a barrel; keq.
Trie trie is mi me (ali: maites me) to tie around
the head in the form of a hat; its a panki: hat.

cimmi, cimmi
not to delay, to do in a hurry, needed to be done
at once; eg: okomehe' cimmi, while the
weather is fine, before an expected storm or other
impediment of the weather.
Scul fak cimmi, before it is dark, clear yet.
Alag cimmi, at once, can not delay or
must not be post pored.

nasak cimmi (hurry up) while it is not
raining, before the expected rain came down;
(nasak = not raining)
792
ich h (season, year)

so ich h = winter

top ich h = summer

ay ich h = fall (salmon river season)

kwis kech h = another year

all kech h = 2 years.
moe kech h = 4 years.

1. nahe i: 2 atah, tab about-to

1. Xmas nahe i = vigil of Xmas, near Xmas, immediate future.

2. atah = on the point of doing something, e.g.,
y a yat shilt atah = on the point about to go

e yeshilt atah = going to cry.

ma ektl, magsa, ektl, ektatult

all imply the idea of a desire, wish, inclination.

leg ma ektl = to feel like laughing

yatzhilt magsa = wish to go

writt ektl = to be home sick

writt ektatult = to become homesick

The use of these Cash affixes is very frequent.
so kouk, kouk
looks like, resembles, e.g.
th'it'ito kouk = fleur (looks like "white sand")
th'ite'min
zie z'it'kouk = rice (looks like maggots = siez'ta'min
Stunt kouk = looks like being good.

te' uk, te' ek
looks as if being going to be, going to
min'it'te'ek = it looks as if it was going
to rain (matta = rain)

sta ta it te'ek = looks as if being sick
sta ta te'ek = looks sick

we wek te'ekish, sirilchill = it looks as if
he were not going to come,

o otse'ek is 'kagshill ko? it look as if he
or 'kagshill takyg te'ekish were going to die.

all ko
when it is, the date, day, year, season etc. e.g.
Sunday all ko = when it is Sunday
Kmas all ko = an Xmas day

81
sit
water, liquid, air

1. teish sit = dirty, filthy water.
   chamas sit = molasses, sweet liquid.
2. mait sit = cold air
   tlop sit = warm air.

(c) pomme
broth of animals, birds.

mousomous pomme = broth of beef.
agtaq pomme = "of mallard duck.

patt (taste)
teish patt = bad taste
wek patt = no taste; insipid
chamas patt = sweet to taste
has patt = saltish

pôks (grape) smell, odor.
chamas pôks = sweet smell.
wek pôks = no smell
mons mons pôks = the smell of cattle
cho pôks = presence of smell.
matlape
1) at random, leisurely; 2) besides
1) ask matlape = speak, like Indians do
yats matlape = take a walk, nothing in view
sick matlape = sail about for amusement
2) hinie to matlape = take along with no special object
nach matlape = look about
trakets matlape hayo = 20 and 10 (30)

che
when speaker has not seen what or whom he
speaks about:
Jondon che, when speaker wants to express
that he has not seen London.
Japanaat che = a Japanese not seen or known;
country not seen.

o ash che, oot che, che
to be on the side of, take the part, a frequenter,
lover of, to be found of company of...
Moundouch che = a frequenter of women
A i eil che = a lover of dogs (cruel=dog)
Le teplet che = fond of the priest
o oob che = take the part of somebody (undetermined)
e'k - habit, custom.
chenokt e'k - lazy, indolent (chenokt - lazy)
i.e. habitually lazy.
kwii kwii e'k (ish) = it is his usual way.
tle wêk = of a laughing habit
tse e'k = of a talkative
op e'k = industrious.

tôkwe

part of, fragment, having belonged to.
ship tôkwe = fragment piece of a ship.
manêt tôkwe = a piece of a bone.
magte tôkwe = portion of a (demolished) house
nuus nuus tôkwe = part of dead cattle
pietlouk tôkwe = fragment of a cup, plate etc.
ship ashap tôkwe = of an umbrella.

chinîll

get amongst; be overtaken by.
ony, chinîll = caught in a calor; to be in a calor.
wek chinîll = overtaken by storms; in storm.
mitt chinîll = caught in a shower; to be in
rainy weather.

82
statl

each other, one another.
yack stalt = love each other
fag stalt = kill ... fight to death.
swig stalt = desert ... separate
tokstall = stab ... 
wik stalt = scratch, one another.

\[\text{statl, palt}\]

abundance of ... actually existing
yack path = plenty of dog fish (running)
tayg patl = salmon ... 

\[\text{snit, sunit}\]

a locality where there is abundance of ... although, perhaps, not actually existing.
snit tsnit = a locality where the salmon frequent in numbers;
snit yacha = a locality frequented by dog fish.
his nit (hisis, a kind of spring salmon) = where the hisit goes up the river.
The difference between opattl and snit is:
that when there is opattl, the abundance
actually exists; whereas it is only meant to describe the locality where such an abundance may exist, and generally does exist at certain seasons.

The head of the Wekquiat harbor is renowned as being sickly, but there is only sick part in the heart of the winter.

aw - mëg

as affixes are employed to express the presence of liquid or its absence.
awto - contains liquid
mëg too

awtenou - to pour liquid in
mëg tenou - " out
awteniit - liquid is poured in
mëg teniit - " out
awja at ish, kassi - has tears in eyes
aw as. = a pivot of water; ground covered in water
awye = liquid medicine
(aw) ye; (oks) ye
The affix "ye" used as a medicinal termination.
kas ye' = eye medicine
tats ye' = stomach
potlopo ye = calming drug
mas ye' = healing medicine
akito ye? = what kind of...
shonsks ye' = shit medicine

hei ... ag
The prefix "hei" with the affix "ag" expresses impossibility; employ personal endings of verb as required, e ite) il, etc. q's.
hei ye aga = I can give nothing
hei no aga = "say"
hei to hamitl aga = there is no one I can marry
hei to akti aga = "is no place I could go to."

aye, oye, ye'
as affix means to give
aka ye (atmik) = what did he give to you
mek aye atsish = he gave me nothing
aw ye ye' at sish = I received medicine
ish aye = to give something
are used as affixes the first to express the idea of frequently, the second of sometimes: kwori kwori chishe = always at it
kwori shish all = I do it sometimes
iste ete mito all = I told lies sometimes all also to express a habit eg:

Thonkfois, all for all = I have the habit
of eating in the morning.

weiya all ha oes to all = It is my habit
not to eat in the morning.

Remark: It is extremely difficult for us to seize the difference in sound given to a or all by the inatives in the frequent use of all, as the expression of the present, 3rd pers. pl. etc. I make, therefore, no attempt to express in letters the difference that may exist in reality.

ash all (a sin hat)
a noise, report, heart
the atl = report of a gun
tin atl = noise of a bell.
weak att = noise ceasing

has att = clear, distinct noise

attack

making a noise, producing a sound.

has attacked = speak clear, loud.

weak attacked = not speak

key attack = lasting, speak a long time

knob attack = speak that way.

dare

speak, utter, saying

woi kash ane = adore, to say "woikash"

he ane = to quarrel

ya ya ane = to deny

hitri ane = to oisted (alibi: to speak in Favor)

imme

as prefix implies the idea of "not right" "not agreeable", a negative (of "limine")
imme woi = to object (not to agree in words)
imme att = not to agree to

immen ig ek = a spendthrift
imme shékshít = to be hurt, receive a bruise
imme shikiníh = incompatible
imme pék = get into trouble, misfortune
imme kòp = disapprove.

chim me

is the opposite of imme
chim nwe = allow, permit, approve
chim me ig tek = saving
chim me okíníh = agree
chim nwekct = approve, permit
chim me kòp = approve (at a meeting)

chim me (wih)

as off., means to accompany on invitation
via ofa chim me = to go along (per invitation)
per cause

wih shít ș chim me = to accompany home
on invitation wih somebody

wih káh ș chim me = go out, dealing with
somebody on the latter's invitation

káh ș chim me = to accompany (being
invited to do so) to buy a woman.
oukt, ak, f, mak, ris, knaw, ithe
are all suffixes to designate possession.
See possessive pronouns, page 44, and
possessive form 28.

oukt
gift, got by, already in possession.
pu oukt = (special) gift as a trinket
make oukt = got by purchase
stouch ha oukt = got by occasion of marriage
ma hei oukt = got as a present.

ma, ma ak
gift intended for, to make a present of
ma hei ma = article for present
stouch he ma = intended for marriage present
kalee ma = food to give away
nuw he min akish = I intended it for a present
at a trinket.

cp hit
a prefix which implies the idea of half, in twain,
in halves; e.g.
aphlatsenitc = half full of liquids
aphlta too = of solids and liquids, the receptacle being half full.

hta

to separate, divide, separate from body.
phis hta ap = cut off with ap
chiet hta ap = saw
thap hta ap = scissors
mo hta ap = separate by fire

reta

give assistance, help, come to relief
assieta = to help
rsee & reta = interpreter
patkweta = help carry baggage.

hse - okhse

expresses the one who performs a work, duty.
tsek hse = who speaks
erph hse = "interprets"
hek hse = hunter
manynk hse = labor, servant
tleh hse = clerk, writer
mit, tokwe
son of, descendant.
John mit = the son of John (who is alive)
John tokwe = " " (is dead)
mít properly speaking son of (alive)
tokwe = " " descendant of (dead)

e, ará, kass
the daughter of.
Tokwit ará = the daughter of Tokwit
Yalloi kass = " " of Yalloi.

matak
to be under the impression, to think, suspect.
woit shìtt matakish: (I) think he is going home
mitla matak hass = I think it will rain
fagshitl matak ak#: (I) think he will die
mek matak ik6 kw6: (I) do not think it is so
tiecha chitt matak aya = I am under the impression
that he is recovering.
Remarks:

1. For verbal affixes see the different forms of conjugation; pages 17-36.
2. For affixes to indicate locality or place see adverbs of place; pages 52-54.
3. For numeral affixes see numbers, pages 4 and 5. See also adverbal forms pages 55 and 15.
4. The affix of the names of colors agree with the objects which they describe; that is the names of colors take the affix required by the objects in question; e.g.
   trop k'uk (black); trop k'at = black man
   trop k'utl = face
   trop k'wik = "of a round object"
   trop k'ihn (coat = a coat of black material)
   trop sag tik = of a black kind (species)
   trop k'um k'ik = black hair
   trop k'eg ta = ... painted black
(ash) kwoi chitt kwoi

1. implies the idea of deterioration, ruin, destruction, death, loss, etc.

ko w a kwoi chitt = burned
skitt kwoi chitt = broken such as cup, dishes etc.
keg kwoi chitt = lost through death (pl)
whoi kwoi chitt = swollen (all over)
alch kwoi chitt = rotten.

2. used metaphorically

(b)ak kwoi chitt = leave early

tunday kwoi chitt = after leaving church
yato kwoi chitt hit fos = after the people left
ke a kwoi chitt = last a long time

each kwoi chitt is = soon used up, disappears

3. used as a conjunction:

wai kwoi chitt's = I said to myself, I thought

yuns two actions, events, in conversation or narrating

ko mitt, mott (leftover)
tawo mott = only one left

wek mott wai yada nau = has no children left

eh mott wai suke = I have still some left.
**in interval (between, of time)**

ke ke kenchak = long time between

now ke kenchak = one year between

ka kach kenchak mek shahoe = well at short interval

ouna ke kenchak? = how many years interval?

**a mas**

in the sense of having along, bought etc

mek a mas = has bought nothing

aye mas = bought lots, has lots along

ake 'mas h? = what has he along (bought)?

**aktt**

1. See prepositions "in", "inside" page 60

   hence say: whaik aktt = a swelling (inside skin)

   se' aktt = contains matter eg: ripe boil

   mek aktt (shavum) = fasting

2. price, value:

   se' waktt (aikt) = dear

   mek aktt = cheap

   akenaktt (ekt) = what is the price?
3. the state of being

mo akte = wet, the state of being wet
shish akte = dry

4. power capacity:
omakte li = he can, is able to (dit)
omakte tita = you can, can you do it

5. entire, altogether:
omakte nas = the entire day
omakte nish = we are all together (the entire tribe)

\textit{akte}

description of extremity, hind quarters etc

\textit{akte}li = the Almoravid held the tail
\textit{akte} = in tow
\textit{akte}li = rotten aft
\textit{akte}nus = back part, seat of body.

\textit{mak} (clever, able to)

shish \textit{mak} = jack of all trades
omakte \textit{mak} = able and clever at the same time
\textit{mak} = a good shot
\textit{mak} = a good speaker.
maps, map
listen, obey, take notice, mind!

me ka omay = do not listen, obey, mind
meki omay = take no notice of, do not mind
meki omay = to listen, obey, comply with
what is asked.

me ka omay = never listen!
omay = speak, answer! (imperative)

Omissa, oza
accidentally, with intended:
siki omissa = broken (cup) per accident.
sithets omissa = conceived a bastard
so lek omissa = upset
Nala chu ombisa = let go unintentionally
le tsoza = elved accidentally.

Omissa
See omma (to have along) page 96
kuts hak omisa = has a blanket along
mek omisa = has nothing to show (along)
aya omisa = has much (many things) along
ake ommal? = what has he along?
śiṅčeksta : chēksta
among, amongst (French pare)
ś loss chēksta : to be amongst the Indians
mī mēksta = animal lying (in the grass)
mēk čēksta = not amongst.

aksta

aksta

aksta

aksta

to take part in ... to be amongst
tse' aksta = to take part in the discussion
The aksta nīt =
The aksta nīt =

aksta-up = to give a verbal message
mek aksta = to take no part in
hi yaksta = to take part in

o irt

determines a place for, room, house
moum moum o irt = stable
Sunday bo irt = Church
thies thies o irt = school, room for writing
matt o irt = prison, place of confinement
show o irt = toilet, water closet
małk o irt = store, place of trade
ats
prefix: obstinacy, determination.
atc = appropriate, not return.
atc atkinouk = have hold, and refuse to let go.
atc mop = stay away; not come back.

ap, opposite mek
as prefix implies the idea of following proper course, doing or acting right, not making mistakes.
ap eteg = steers or walks proper direction.
ap trick = being correct in speaking or saying.
ap goye = at the proper time.
ap tsai yonk = following right road.
ap reno = at the proper place.
ap hei = pleasant, friendly.

0 mëktl; omëktl
1. To have in mind.
 mëktl = nothing to bother my mind.
dana mëktl = have uppermost in mind.

2. To be in debt.
aya mëktl tana = owe much money.
socha ko mëktl mëktl = five dollars.
mëktl etoubas = I am free of debt now.
ista, ofs, age, aks.
all describe contents of cave
ista is used of the personal in cave
ofs, age, aks in general of articles, freight etc.
such ista = a cavee with five parties
kato ista = three
pat age = has ketas on board cave
mek age = has not in cave, nothing
ayaka = has much (many) in cave.

outta, voulta, iltta wutta.
fin oulta = take out, get out of cave
chielt oulta = run away out of cave, e.g. slaves.
agy outta = many, much out of cave
Touch wutta = steal woman, land out of cave
path wutta = to land articles, freight.

ag sip

to place in cave, load:
pat ag sip = to load; the opposite is
mek ag sip = to unload, take out of cave.
so you kswitt, mojë, ök
all mark the idea of absence, being away
ke' you kswitt = long absent
a you kswitt = many missing yet
kach mojë = to be absent a short time
ta mojë = away, detained by sickness
jêkôk = still absent
mêkôk = all absent, nobody at home.

tsëôj
determines the quality of anything, as being
good for, adapted to, serviceable, producing
a desired effect:
tloj tsôj = produces heat
inik tsôj = burns well, easily
kag tsôj = easily filled
kwit tsôj = sticky

Tsas - side of limbs
chimitsas = right hand, foot
kekitsas = left
kwis kwis hana tees at kassì = has ... strange
eyes (one)
atsas = the one side hand, foot
kwista = the other
shish = both sides

Fra, tapa
determines the side of place, locality
kwipa = on the other side
sha chispa = on this side
tog tsopa = jump over the other side
macha tupa = look beyond
yatstupa = pass, go beyond

mi
renders an adjective a noun:
kuch gwoi = proud; kuch gwa mis = pride
llantle = good; llantle mis = goodness
pishak = bad; pishka mis = badness, evil
ste ate = filias; ste ate mis = jealousy

kusta, kustas out of the ground:
áp kusta (yatt = moon, sun) = rise of sun, moon
aya kustas (e.g. potatoes) = reap, dig up, plenty
moup stak kustas = dug up, one sack
all stak kustas = produced, ... two sacks
sett

description of ground outside, as with movement
to well = jump from a distance to the ground
shimie sett = good crop, e.g., potatoes growing
ime sett = not growing, not good looking
fie sett = fall, drop to the ground
gat sett = step down to the ground
shiett sett = a new settler, just settling.

stielt, sti as

into, in hole, excavation, pores of body, throat

yat stielt = step into hole
Te betielt = fall into open cellar, hole
toop stins = caught in a muddy hole
tat stielt = swallow, also rain, water through
hole into house, e.g.,
chimney tea yietl, when through a crack, flaw in roof etc.

chielt

determines the surface of the sea, rivers etc.
shoat a chielt = smooth water
pisha chist = bad, rough water
stays chist = at anchor
hatbachist = there on the water.

mitt, mitlne, matl, matlne
floating, adrift on water, sea etc.
ma mattrne = not an Islander (on the sea afloat)
from ma is (house), mattrne (floating)
ta mattrne = drifting at random

né, osh né, o né
used as an affix to objects drifting
towards shore, or already drifted on shore.
Kag né' = drift wood
tiech né' = from sea an shore alive.
Bóth né' = said of a slave who escapes out of a cause and is taken by an
other owner.
óne = said of something of value found
on beach.
Kwoit né' = a sea otter found on shore
ó né'kdl is the common expression when speaking
of a whale, ship etc. which drifted an shore.
Kwoit, seb kwoit, okwoit

See Kwoi pag. 95; imparts the idea of loss, being short.
Aya kwoit, kovs = many Indians short, about
Kino Kwoit = not to be at home
Aya kwoit tona = lose, be short, many dollars
Pia woit = to be missing
Saya kwoit = very much too few, short
Mek Kwoit = all, enough.

Ato

Removing by selling, or otherwise, separation
Et ato = to sell
Makwaato maka te = sell house
Kag ato = dead, removed by death
Ay ato = many
Kope ato = remove nothing, hanging up.

A to (o a to) - down, below.
Hiit ato = underneath, down an object
Ope ato = sunset, sun down
Kiet ato = lower cane for sealing
Mach ato = look down, eyes down
as affix designate injuries on skin or surface of body, e.g.,

me e' = a burn,
a e' = a wound,
che e' = a cut
mokwe' = a boil

Lewis

prefix - other, different
Lewisat = stranger, belonging to another tribe
Lewispa = on other side
Lewistop = something else
Lewis rooit = on other side of bay etc.
Lewis triek = hold different language.

c' atta

to be in need of, require, not have

hawum atta = to be in need of food
chapute atta = to be in need of cause (have no cause)
nek atta = to have everything; need nothing
matl
as a suffix is used in relation to the body, face or something about the body, e.g.,
woi matl outt = tell to the face
lik matl outt = strike in the face
hap h matl yeck = a strap (rope) to strike with
ye matl outl ëy = Veronica wiping the face of J. B.
ik matl outt = scratch in the face

wine, winne (in the middle of)
ap winne = in the middle, small of back
ap mun uthe = midnight
kwoi winne = broken in the middle (hunch back)
atl kninne = bent in the middle
kich kwinne = crooked in the middle
ap, mun vas = midday.

téta (point)
such kéta = sharp at point, end
améga = at the point
kich téta = crooked at point, end
musk kéta = blunt at point
tepk kéta = black... (pointed back)
`ke` (= top)
ap ke monoch = the top of the mountain
ap taas ke = of the head
hietl ke = on the top (e.g. of pole)
Nag mawl ke = flag on mast
N3 verb formed by affix
e.g.: ke milt = ke moup =

pe = pa = opê
on top of something else:
hietlpe = to be on top of (above)
amaratopê = only on the surface
kiets ape = one stick, log, lying on another
ma pe`as = house on a cliff, hill, elevation.

ôôk hê
To narrate, tell, confess:
mek hê = (tell) some news
mêk hê = says the weather is bad
hîesh hê = tells everything, all
mêk hê`alî = have nothing to tell
ay ak hê = to report many, abundance
softe
inside of body, mind:
shít sòkti = the inside
osh sòkti = angry
thats sòkti = fat inside of body
wèh sòkti = good tempered

èkso
affair of relationship; e.g.,
modo kso = father
ma me kso = elder brother or sister
bakh mis ékso = girl's brother
na nekso = grand father, gr. mother, uncle, aunt

ó whítt
with instrument used; e.g.,
gót whítt = with a knife
he whítt ab = nothing to do it with
ake whítt? = with what do it?

acht
dry food, such as fish, meat:
ak wacht = ak salmon = dry salmon
tlosaht - tlosmit - herring - dry herring
aptl asht - aptl - fish - habit (fish part)
heichasht - heichine - clams - clams

chik
way of proceeding, following direction, road, walking, sailing etc.
taknik chik = proceed (two) abreast
mich ekh chik = travel close in shore
herina pakchik = to walk stooping
akh itt chik = ride on knees, proceed in kneeling position
no aptsick = follow right course, road etc.
see below

tsick

to speak, utter; also same as chik (rare)
aptsick = to speak correctly
mik tsick = not to
a yawatsick ak = talk incoherently (habit)
hi sicks = to speak that way
og'ega

to be suffering in body or mind.
tog'mega = headache
kassi mega = sore eyes
harum éga = short of food, suffering of hunger
osh éga = suffer, have in mind, hard up.

sagtik (kind, species)
chap't sag tik = male
tlants sag tik = female
kuis sag tik = an other kind, different
aya sag tik = of different, many
topk sag tik = of black color.

1 mik

successful hunter, fisherman, laborer etc.
kwitt mik = good sea otter hunter
aya mik = catches many
mek mik = bad, poor at hunting
chip
in favor of, to, from... another.
so kur chup = to take from somebody
hinie chup = to give to
kagçap chup = to kill... belonging to, for, another
ottunk chup = to take care of... for another
inkwill chup = to start a fire for another.
see D page 7.

tip
at, being busy, engaged in; while (Pati, "dum")
woi ech tip = while asleep
kapag akel tip = (done by another) a dying person.

tota
the side of body, time:
katota = to the left
chini tota = to the right
koat tota = before noon, side of morning
shushumite tota = afternoon, side of evening.
notas, metas, ois, as, is  See page 22

going to, about to perform an action; very common affair, expressing future.

moi notas = going to tell, go and tell
agi te metas = visit, to go on a visit
sha nois = to go with the object of eating
make way as = to go with the " of trading

0 eto

1) to eat, to use:

toast etc = to eat codfish

thong etc = slave, ren, cow, feminine

pro etc = to eat, lalibit

tall etc = to eat fresh (not dry) food.

2) price:

monkami etc = the price one dollar

afen etc i? = what is the price

Tsaq tik
towards, direction

agytsaq tik yone = fair wind, right direction

otsaq tik Alunsat = in the direction of Alunsat.
ote' etta
imitate, pretend.

wahmatte te etta = imitate the white man
wahmatte ti etta = the imitation of shift, Schooner.
piatante etta = picture, imitation of horse
aphevi te etta = pretend to be friendly
are kaalt te etta = to imitate in reality, follow up.
tait te etta = pretend to be sick.

stoutte, abstoutte (became)
is a verbal affair, not get noticed, and which
describes an inside or interior action.

makstoutte = strike, go inside of, sore.
sekstoutte = swelling, boil getting ripe, containing pus.

mav abstoutte = became wet (through out)
est pestoutte = to get inside (etake out, per inside)
we abstoutte = to (became) lie down, cast.

ko a (rocky point, cape).

you ko a = wind from (around) point
ap ko a = at the point.
eta ko a = pass point
kwaq-set ko a = beyond point, cape.
(eya) éya - eya (tempore..., stato) wey
milk éya = tempore pluviæ; raining
nek éya = storm, storming
Alep éya = warm, hot
maft éya = cold
Sunday keya = on Sunday

sta ha
end of absence, intention:
moist ha? = where to?
Ahumsataha = to Ahumsat
sats ha = to you, you in view
be moopath ha = for a long time, intended
he away a long spell.
sachenik to ha = for good.

\(\underline{\text{o alhta}}\)
but, not intended, not aimed at.
\(\underline{\text{alhta}}\) = shot unexpectedly, not intended
pictures alhta = an aphoto, not supposed to be
wek alhta = at random, and miss
h'sa (animal appetite, wish)
though h'sa = cupidus viri
choph h'sa = desiderio
sham h'sa = wish for (Indian) food
nek h'sa = unwilling

pett (across water, stream)
eta pett = cross a stream
rinak h pett = on foot
sos pett = swim across
yats pett = step across
tog pett = jump across

êgh; êgh
after, in search of, end
inashi êgh = try to find out, learn news
kumath êgh = run after, try to catch
agtêh shêgh = learn
monok nêgh = hunt deer

tsô (arm)
a cptsô = arm
yayaktsô = long arm
whi whoi k'ko = swollen arm.
kwoi kwoi k'ko = broken

satt
hitasatt = landed
tag sat = just arrived on shore
ithei sat = landed at night
siek satt = all arrived - landed.

chi (fast to, attached)
mama k'chi = fastened by string
kwi kwit chi = glue
atlia pak chi = nails
me nek chi = unfastened, loose.

opa, aversion for, refuse:
miegt pa = an account of old age
sick pa = of being rotten
fish pa = bad.
o yonch
appear, to be up:
be yonch = up a long time
o asks yonch = early
anus yonch (tootse) = (the head) sticks out
thaq si yonch = just up.

o yakgh (offer, bid)
unamakimite yakgh? = how many (dollars) does he bid?
mukamit yakgha lana = four dollars
akene yakgh? = What is the bid?

att (blankets, paper)
att's att = white blanket
tojh att = black
mek yout att = unused, (new)
thej att = red

otshie; otshe (consort)
at attshie = bigamist
miegtsheie = has old husband or wife
gon otsheie = the wife of Jolen
Prefix oste (on ground)
oste ilt = downstairs
oste as = down outside
oste is = on beach
oste a = on stones of ground.

pet shift (downward movement)
step pet shift = fall down
tog pet shift = jump down
yat pet shift = step down
chet pet say = push down

h-tinne
made of e.g. iron, goud etc. also of articles of
dress, material

white
silk h-tinne
of new material
of red

rang (in search of)
ha aum rang = look for food
mis mak rang = in search of land
roots magl = look for people, somebody

o atlat
has the reputation, name of
pishkallat = being bad
flutllat = good
šeritse hei atlat = a good hunter
imine atlat = bad news about somebody

apoult (figure of, model)
o kwé apoult = the likeness of, figure
kotsapoult = figure of man
mímus mím apoult = figure of cattle
swagte ka poult = of a brine

atse = akhša
opp. witse = mekhša

speaking of trees, current busbus etc:
atse ba oon akhša = bears fruit
witse = mekhša = no
atse ayakša (haum) = bears much fruit
ta akt⁵ (price)
asher ta akt⁵ = for something
mekta akt⁵ = for nothing, gratis
sha rum ta akt⁵ = for food (as price)
tana ta akt⁵ = money as payment

otsteg (have in view, follow course)
anaot steg = depend only on, have only in view
mek steg = follow wrong course
ap steg = right
hies steg = that certain

o échit⁷ (learn, learn news)
agéchit⁷ = hear of death
immé échit⁷ = of bad news
chimme échit⁷ = good news
lag échit⁷ = just now learned news

pich
egli pich = crying
lag pich = not crying
tramak pich = silently

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